

PERSIAN Chart

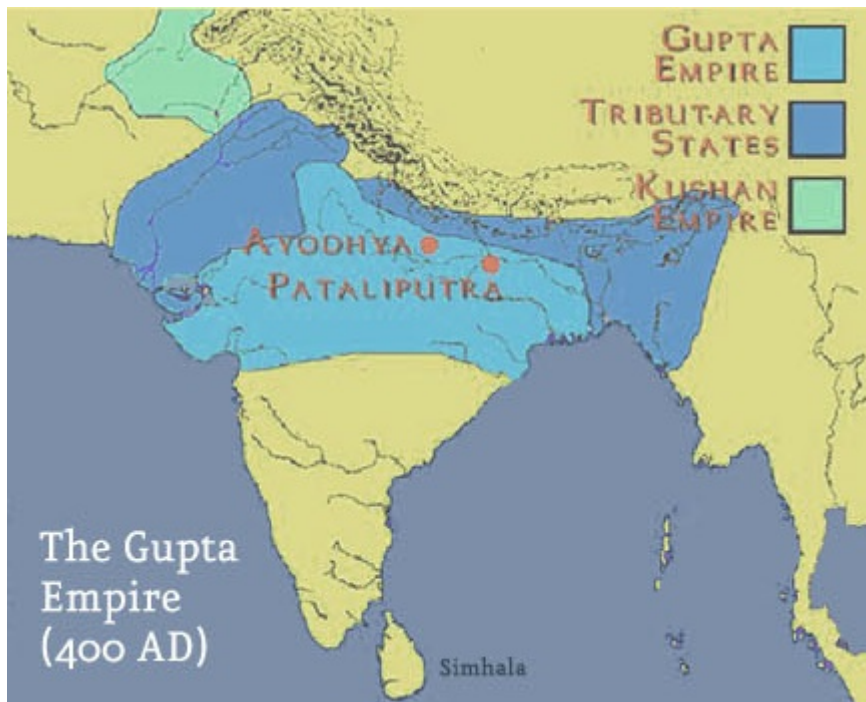
Culture/Civilization:

Time Period:

	Gupta Empire	Mauryan Empire
POLITICAL <ul style="list-style-type: none"> • Leaders, Elites • Structure--Laws • Role of Religion • Conflict • Diplomacy, Treaties • Judicial 		
ECONOMIC <ul style="list-style-type: none"> • Philosophy • Focus • Trade, Commerce • Capital/Money • Role of merchnats 		
RELIGIOUS <ul style="list-style-type: none"> • Origins • Beliefs, Teaching • Conversion • Holy Books • Influence on Society* 		

<p>SOCIAL</p> <ul style="list-style-type: none"> • Family • Gender Relations • Social Classes • Inequalities— coercive labor • Life Styles 		
<p>INTELLECTUAL, ARTS</p> <ul style="list-style-type: none"> • Art, Music • Writing, Literature • Philosophy • Math & Science • Education • Technology 		
<p>NEAR: GEOGRAPHY</p> <ul style="list-style-type: none"> • Location • Physical • Movement • Human/Environment • Region 		

DOC A



DOC B

King Bhartrihari: An Indian ruler who abandoned his throne and made his home in the forest, where he could meditate at his will and be free life in a palace, from his poem, *One Law There Is*, c. 100 CE

ONE law there is: no deed perform
To others that to thee were harm;
And this is all, all laws beside
With circumstances alter or abide.

Like as our outworn garments we discard,
And other new ones don;
So doth the Soul these bodies doff when marred
And others new put on.

Fire doth not kindle It, nor sword divides,
Nor winds nor waters harm;
Eternal and unchanged the One abides,
And smiles at all alarm.

Like as a goldsmith beateth out his gold
To other fashions fairer than the old,
So may the Spirit, learning ever more,
In ever nobler forms his life infold.

DOC C

***The Merit of Temple Building*, from the Hindu *Agni Puranam*, religious texts dedicated to the god Vishnu; the Puranas deal with worship and everyday applications, c. 8th and 9th centuries CE**

“Agni said: I will now describe the fruits of making temples for the residence of Vasudeva and other deities. He who attempts to erect temples for gods is freed from the sins of a thousand births. Those who think of building a temple in their minds are freed from the sins of a hundred births. Those who approve of a man's building a temple for Krishna go to the region of Acyuta [Vishnu] freed from sins. By building temples for other gods, a man reaps the same fruit which he does by building one for Vishnu. By building temples for Shiva, Brahma, Lakshimi, one acquires religious merit. Greater merit is acquired by installing images. In the sacrifice attendant upon the setting up of an idol there is no end of fruits. One made of wood gives greater merit than one made of clay; one made of bricks yields more than a wooden one. One made of stone yields more than one made of bricks. Images made of gold and other metals yield the greatest religious merit. Sins accumulated are dissipated even at the very commencement. One building a temple goes to heaven; he never goes to hell.”

Kautilya, Prime Minister to Chandragupta Maurya, *The Arthashastra*, c. 250 BCE Book III, Chapter 2, *Concerning Marriage and Women*

Marriage is the basis of all disputes. The giving in marriage of a virgin well-adorned is called "*Brahma*-marriage." The joint performance of sacred duties by a man and a woman is known as "*prajapatya*-marriage." The giving in marriage of a virgin for a couple of cows is called "*Arsha*-marriage." The giving in marriage of a virgin to an officiating priest in a sacrifice is called "*Daiva*-marriage." The voluntary union of a virgin with her lover is called "*Gandharva*-marriage." Giving a virgin after receiving plenty of wealth is termed "*Asura*-marriage." The abduction of a virgin is called "*Rakshasa*-marriage." The abduction of a virgin while she is still asleep and intoxicated is called "*Paisacha*-marriage." Of these, the first four are ancestral customs of old and are valid on their being approved of by the father. The rest are to be sanctioned by both the father and the mother; for it is they that receive the money paid by the bridegroom for their daughter. In case of the absence by death of either the father or the mother, the survivor will receive the money-payment. If both of them are dead, the virgin herself shall receive it. Any kind of marriage is approvable, provided it pleases all those that are concerned in it.

Means of subsistence or jewelry constitutes what is called the property of a woman. Means of subsistence above two thousand shall be endowed in her name. There is no limit to jewelry. It is no guilt for the wife to make use of this property in maintaining her son, her daughter-in-law, or herself, whenever her absent husband has made no provision for her maintenance. In calamities, disease and famine, in warding off dangers and in charitable acts, the husband, too, may make use of this property. . . . On the death of her husband a woman, desirous to lead a pious life, shall at once receive not only her endowment and jewelry, but also the balance of the marriage-price due her. If after obtaining these two things she remarries another, she shall be caused to pay them back together with interest on their value. . . . If a widow marries any man other than of her father-in-law's selection, she shall forfeit whatever had been given to her by her father-in-law and her deceased husband. . . . No woman shall succeed in her attempt to establish her title to the property of her deceased husband, after she remarries. If she lives a pious life, she may enjoy it. No woman with a son or sons shall after remarriage be at liberty to make free use of her property; for that property of hers, her sons shall receive. . . .

If a woman either brings forth no live children, or has no male issue, or is barren, her husband shall wait for eight years before marrying another. If she bears only a dead child, he has to wait for ten years. If she brings forth only females, he has to wait for twelve years. Then, if he is desirous to have sons, he may marry another. . . . If a husband either is of bad character, or is long gone abroad, or has become a traitor to his king, or is likely to endanger the life of his wife, or has fallen from his caste, or has lost virility, he may be abandoned by his wife.

DOC E

***The Dynasty of Raghu* by Kalidasa, Guptan poet describing his own life, c. 5th century CE**

How great is Raghu's solar line!/How feebly small are powers of mine!
As if upon the ocean's swell/I launched a puny cockle-shell.

The fool who seeks a poet's fame/Must look for ridicule and blame,
Like tiptoe dwarf who fain would try/To pluck the fruit for giants high.

Yet I may enter through the door/That mightier poets pierced of yore;
A thread may pierce a jewel, but/Must follow where the diamond cut.

Of kings who lived as saints from birth,/Who ruled to ocean-shore on earth,
Who toiled until success was given,/Whose chariots stormed the gates of heaven,

Whose pious offerings were blest,/Who gave his wish to every guest,
Whose punishments were as the crimes,/Who woke to guard the world betimes,

Who sought, that they might lavish, pelf,/Whose measured speech was truth itself,
Who fought victorious wars for fame,/Who loved in wives the mother's name,

Who studied all good arts as boys,/Who loved, in manhood, manhood's joys,
Whose age was free from worldly care,/Who breathed their lives away in prayer,

Of these I sing, of Raghu's line,/Though weak mine art, and wisdom mine.
Forgive these idle stammering/And think: For virtue's sake he sings.

The good who hear me will be glad/To pluck the good from out the bad;
When ore is proved by fire, the loss/Is not of purest gold, but dross.

Strabo, Greco-Roman geographer working at the Great Library in Alexandria, from his Geography, Book XV: On India, c. 1st century CE

Megasthenes (3rd century BCE Greek Seleucid ambassador to Chandrgupta Maurya's court) says, then, that the population of India is divided into seven castes: the one first in honor, but the fewest in number, consists of the philosophers: and these philosophers are used, each individually, by people making sacrifice to the gods or making offerings to the dead, but jointly by the kings at the Great Synod. The second caste, he says, is that of the farmers, who are not only the most numerous, but also the most highly respected, because of their exemption from military service and right of freedom in their farming; and they do not approach a city, either because of a public disturbance or on any other business; at any rate, he says, it often happens that at the same time and place some are in battle array and are in peril of their lives against the enemy, while the farmers are ploughing or digging without peril, the latter having the former as defenders. The whole of the country is of royal ownership; and the farmers cultivate it for a rental in addition to paying a fourth part of the produce. The third caste is that of the shepherds and hunters, who alone are permitted to hunt, to breed cattle, and to sell or hire out beasts of burden; and in return for freeing the land from wild beasts and seed-picking birds, they receive proportionate allowances of grain from the king, leading, as they do, a wandering and tent-dwelling life. No private person is permitted to keep a horse or elephant. The possession of either is a royal privilege, and there are men to take care of them. After the hunters and the shepherds, he says, follows the fourth caste -- the artisans, the tradesmen, and the day-laborers; and of these, some pay tribute to the state and render services prescribe by the state, whereas the armor-makers and shipbuilders receive wastes and provisions at a published scale, from the king for these work for him alone; and arms are furnished the soldiers by the commander-in-chief, whereas the ships are let out for hire to sailors and merchants by the admiral. The fifth caste is that of the warriors, who, when they are not in service, spend their lives in idleness and at drinking-bouts, being maintained at the expense of the royal treasury; so that they make their expeditions quickly when need arises. since they bring nothing else of their own but their bodies. The sixth is that of the inspectors to whom it is given to inspect what is being done and report secretly to the king, using the courtesans as colleagues, the city inspectors using the city courtesans and the camp inspectors the camp courtesans; but the best and most trustworthy men are appointed to this office. The seventh is that of the advisers and councillors of the king, who hold the chief offices of state, the judgements, and the administration of everything. It is not legal for a man either to marry a wife from another caste or to change one's pursuit or work from one to another; nor yet for the same man to engage in several, except in case he should be one of the philosophers, for, Megasthenes says, the philosopher is permitted to do so on account of his superiority.

DOC G

Strabo, Greco-Roman geographer working at the Great Library in Alexandria, from his Geography, Book XV: On India, c. 1st century CE

The whole of India is traversed by rivers. Some of these flow together into the two largest rivers, the Indus and the Ganges, whereas others empty into the sea by their own mouths. They have their sources, one and all, in the Caucasus; and they all flow first towards the south, and then, though some of them continue to flow in the same direction, in particular those which flow into the Indus, others bend towards the east, as, for example, the Ganges. Now the Ganges, which is the largest of the rivers in India, flows down from the mountainous country, and when it reaches the plains bends towards the east and flows past Palibothra, a very large city, and then flows on towards the sea in that region and empties by a single outlet. But the Indus empties by two mouths into the southern sea, encompassing the country called Patalene, which is similar to the Delta of Egypt. It is due to the vapors arising from all these rivers and to the Etesian winds, as Eratosthenes says, that India is watered by the summer rains and that the plains become marshes. Now in the rainy seasons flax is sown, and also millet, and, in addition to these, sesame and rice and bosmorum, and in the winter seasons wheat and barley and pulse and other edibles with which we are unacquainted. I might almost say that the same animals are to be found in India as in Ethiopia and Egypt, and that the Indian rivers have all the other river animals except the hippopotamus, although Onesicritus says that the hippopotamus is also to be found in India. As for the people of India, those in the south are like the Ethiopians (dark) in color, although they are like the rest in respect to countenance and hair (for on account of the humidity of the air their hair does not curl), whereas those in the north are like the Egyptians (fair skinned).

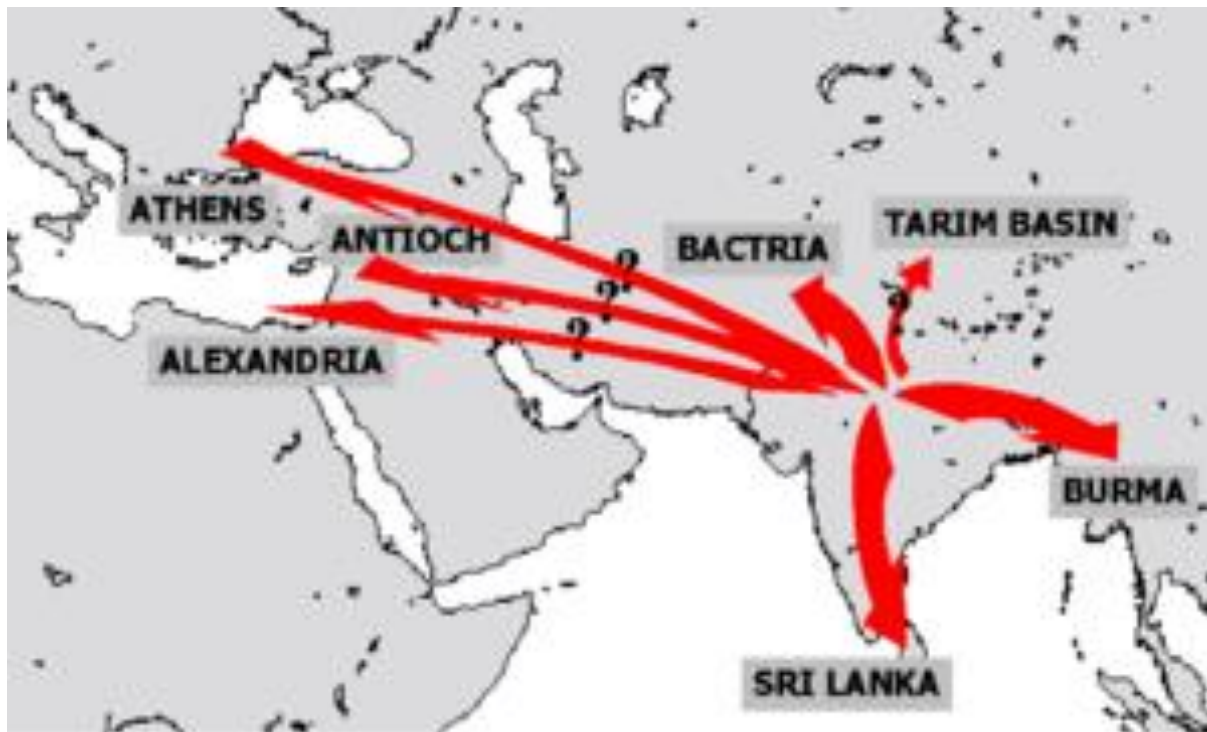
DOC H

“*Devotion through the Right Performance of Action*” Lord Krishna replies to Prince Arjuna in the *Bhagavad Gita*, a book of the Mahabharata, a Hindu epic, c. 150 BCE

All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of yajña [sacrifice], and yajña is born of prescribed duties [dharma]. Regulated activities are prescribed in the Vedas, and the Vedas are directly manifested from the Supreme Personality of Godhead. Consequently the all-pervading Transcendence is eternally situated in acts of sacrifice. My dear Arjuna, one who does not follow in human life the cycle of sacrifice thus established by the Vedas certainly leads a life full of sin [bad karma]. Living only for the satisfaction of the senses, such a person lives in vain. If I did not perform prescribed duties, all these worlds would be put to ruination. I would be the cause of creating unwanted population, and I would thereby destroy the peace of all living beings.

DOC 1

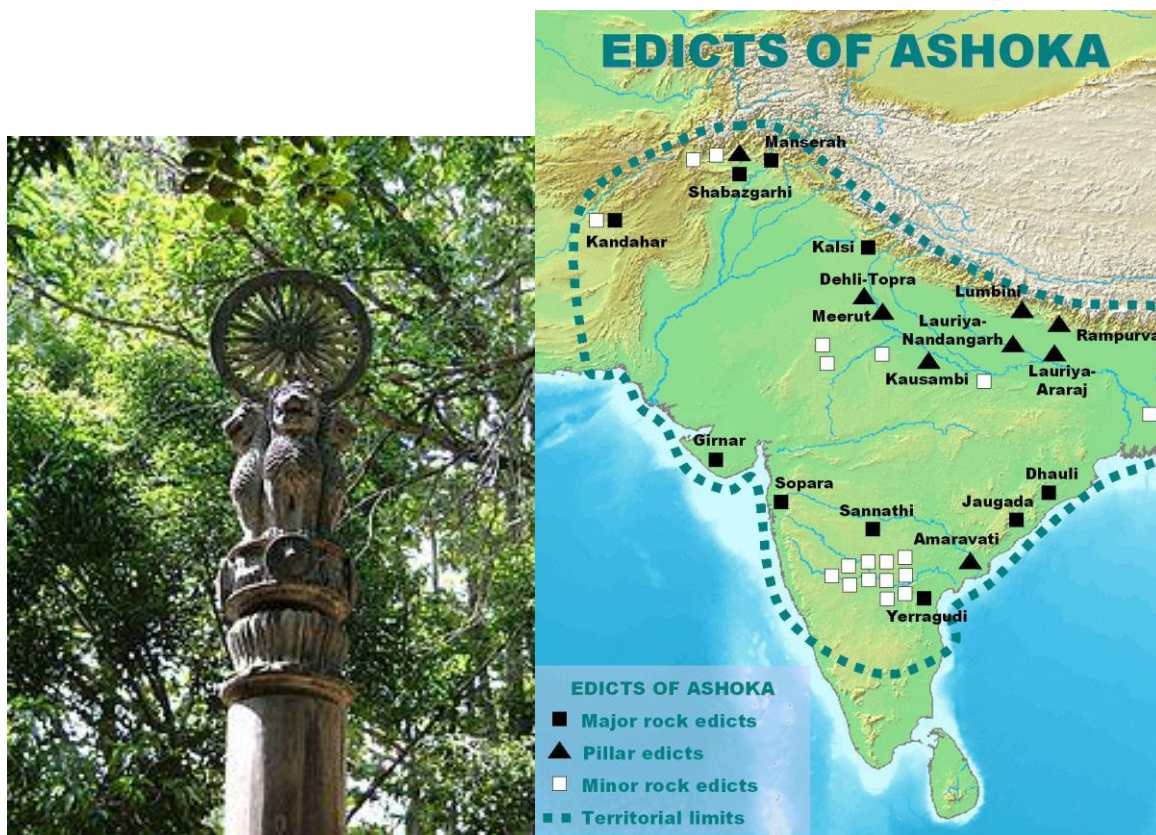
Buddhist proselytism at the time of king Ashoka (260–218 BCE)



Edicts of Ashoka: Edict 13

His Majesty feels remorse on account of the conquest of Kalinga because, during the subjugation of a previously unconquered country, slaughter, death, and taking away captive of the people necessarily occur, whereat His Majesty feels profound sorrow and regret.

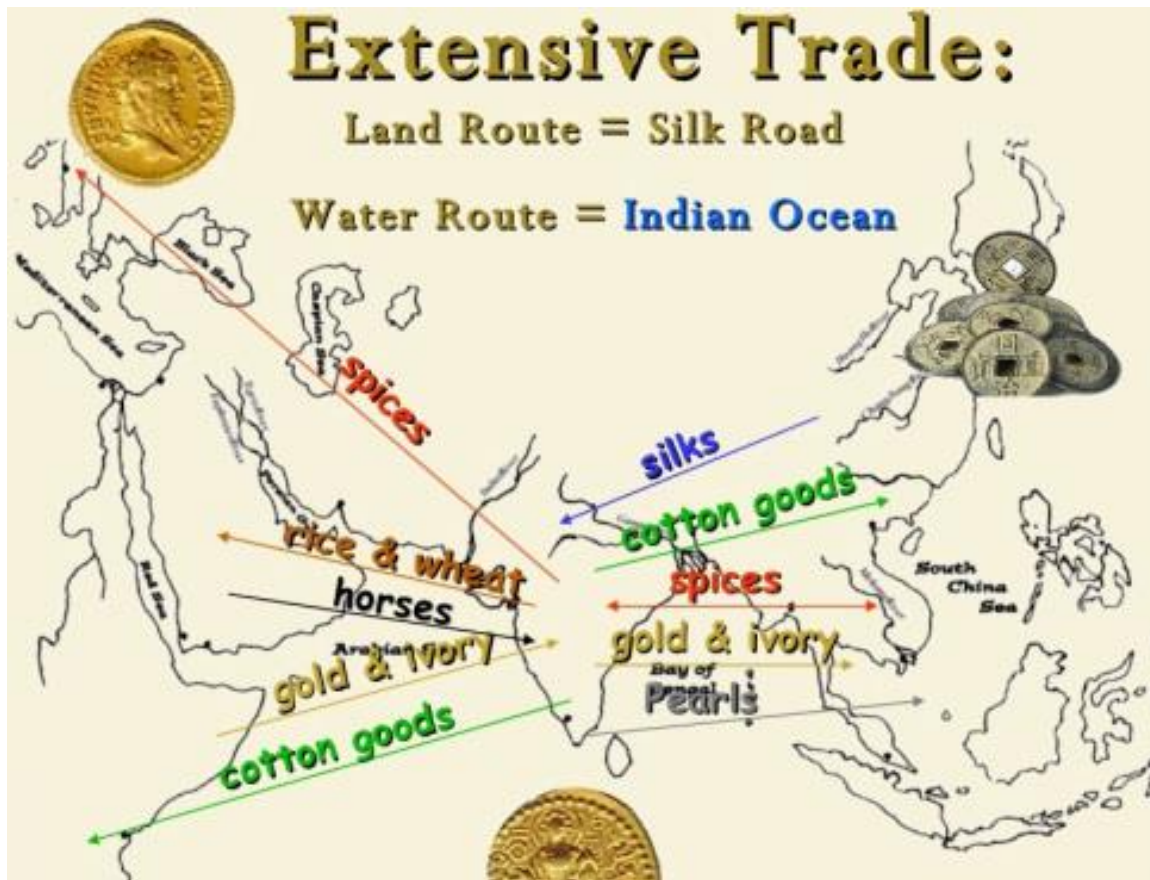
What have I done? If this is a victory, what's a defeat then? Is this a victory or a defeat? Is this justice or injustice? Is it gallantry or a rout? Is it valor to kill innocent children and women? Did I do it to widen the empire and for prosperity or to destroy the other's kingdom and splendor? One has lost her husband, someone else a father, someone a child, someone an unborn infant.... What's this debris of the corpses? Are these marks of victory or defeat? Are these vultures, crows, eagles the messengers of death or evil?



DOC K



Gold Dinar of
Chandragupta II



The Vedas



Hindu core of beliefs:

hymns and poems

religious prayers

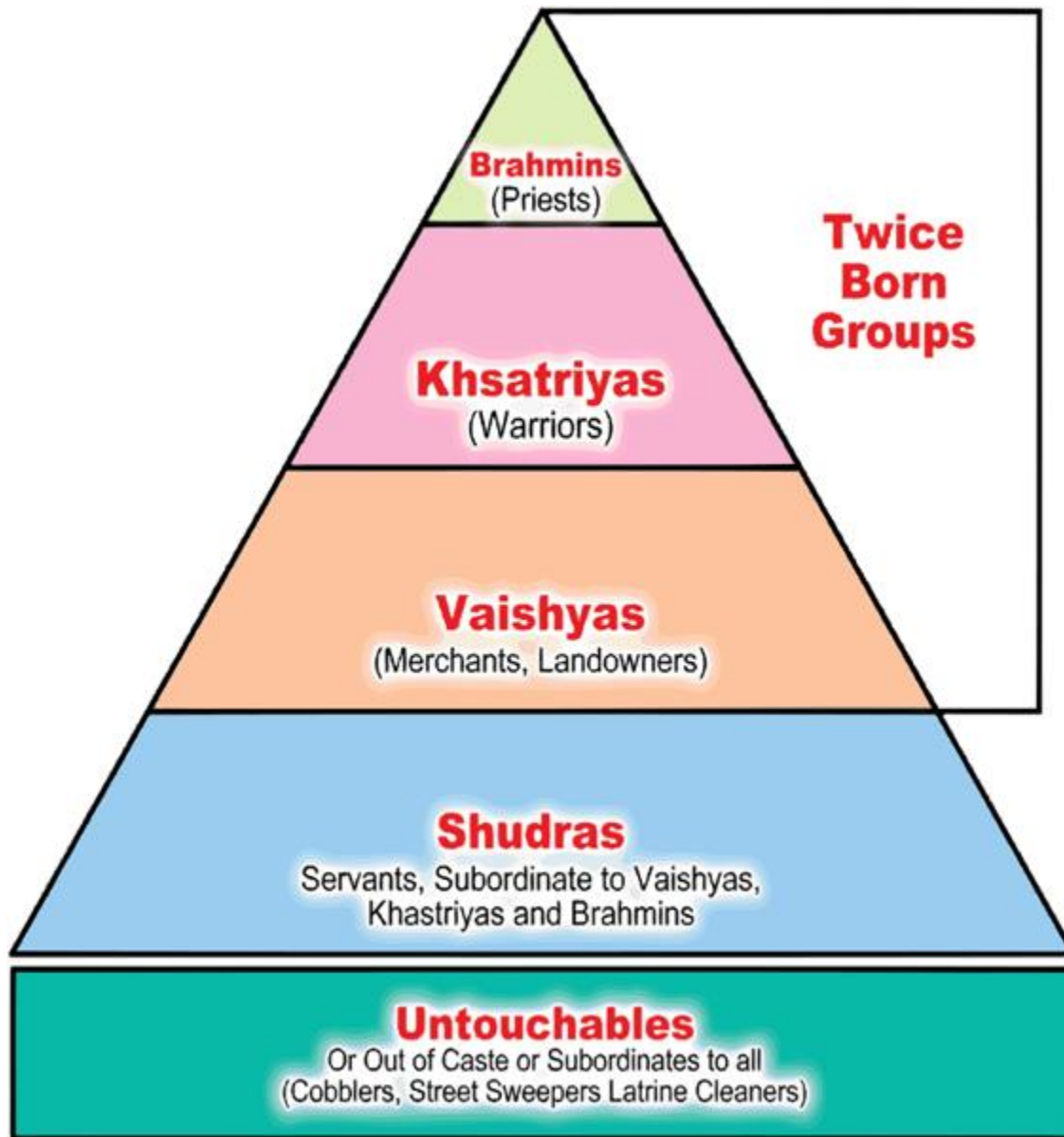
magical spells

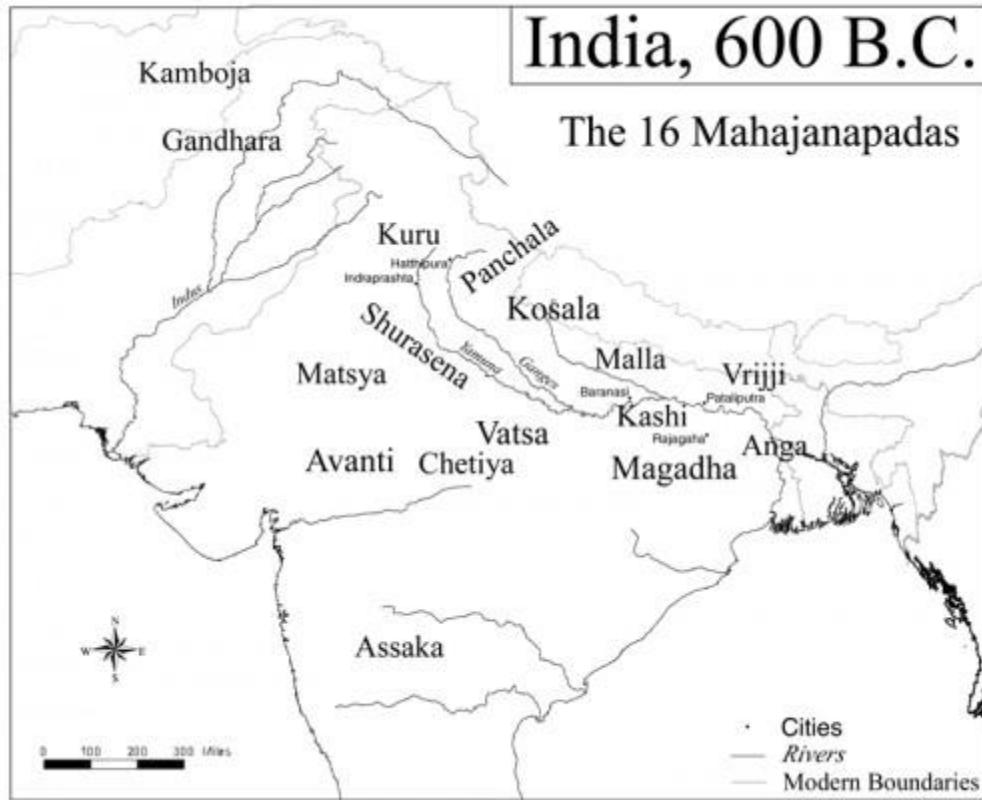
lists of the gods
and goddesses

Faxian Fa-Hsien:

A Record of the Buddhistic Kingdoms (394-414 CE)

All south from this is named the Middle Kingdom. In it the cold and heat are finely tempered, and there is neither hoarfrost nor snow. The people are numerous and happy; they have not to register their households, or attend to any magistrates and their rules; only those who cultivate the royal land have to pay (a portion of) the gain from it. If they want to go, they go; if they want to stay on, they stay. The king governs with out decapitation or (other) corporal punishments. Criminals are simply fined, lightly or heavily, according to the circumstances (of each case). Even in the cases or repeated attempts at wicked rebellion, they only have their right hands cut off. The king's body-guards and attendants all have salaries. Throughout the whole country the people do not kill any living creature, nor drink intoxicating liquor, nor eat onions or garlic. The only exception is that of the Chandalas. That is the name for those who are (held to be) wicked men, and live apart from others. When they enter the gate of a city or a market-place, they strike a piece of wood to make themselves known, so that men know and avoid them, and do not come into contact with them. In that country they do not keep pigs and fowls, and do not sell live cattle; in the markets there are no butchers' shops and no dealers in intoxicating drink....Only the Chandalas a fishermen and hunters, and sell flesh meat.





DOC Q

***Arthashastra* by Kauṭilya**

Duties of the king[edit]

If the king is energetic, his subjects will be equally energetic. If he is lax (and lazy in performing his duties), the subjects will also be lax and thereby eat into his wealth. Besides, a lazy king will easily fall into the hands of enemies. Hence the Rajarshi should himself always be energetic. He shall divide the day and the night, each into eight periods of one and half hours, and perform his duties as follows:

First 1½ hrs. after sunrise Receive reports on defense, revenue, expenditure

Second 1½ hrs. after sunrise Public audiences, to hear petitions of city and country people

Third 1½ hrs. after sunrise and last 1½ hrs. before noon Receive revenues and tributes; appoint ministers and other high officials and allot tasks to them

First 1½ hrs. after noon Write letters and dispatches, confer with councillors, receive secret information from spies

Second 1½ hrs. after noon Personal: recreation, time for contemplation

Third 1½ hrs. after noon and Last 1½ hrs. before sunset Inspect and review forces; Consult with Chief of Defence

The day shall end with evening prayers.

First 1½ hrs. after sunset Interview with secret agents

Second 1½ hrs. after sunset Personal: bath, meals, study

Third and fourth 1½ hrs. after sunset and First 1½ hrs. after midnight Retire to the bed chamber to the sound of music, sleep

Second 1½ hrs. after midnight After waking to the sound of music, meditate on political matters and on work to be done

Third 1½ hrs. after midnight Consult with councilors, send out spies

Last 1½ hrs. before sunrise Religious, household and personal duties, meetings with his teacher, adviser on rituals, purohitas, personal physician, chief cooks and astrologer

DOC R

Kautilya's Arthashastra: Book II, "The Duties of Government Superintendents"

The empire was divided into a Home Province (capital territory/administrative unit) under direct control of the central government and four to five outlying provinces (States), each under a viceroy responsible to the central government. The provinces possessed a good amount of autonomy in this feudal-federal type of organisation. Provinces were further divided into districts, districts into rural and urban centres with a whole lot of officials in charge at various levels. Departments to carry out execution of policy were created in all of these divisions with specialists dominating in the Mauryan era. Elites were preferred in job recruitment and the procedure for appointing is the same as it is practiced today. A centralised data bank of all government transactions and records were maintained in an organisation of the centre just like the cabinet secretariat and this performed audit and inspection functions of the three tiers of govt that is local, state and central.

Agriculture was the mainstay and taxes on the goods produced as well as its imports and exports were the source of revenue and the expenditure focused on public administration, national defense, army, salaries of govt. officials. Agriculture plays an important role even today in our country.

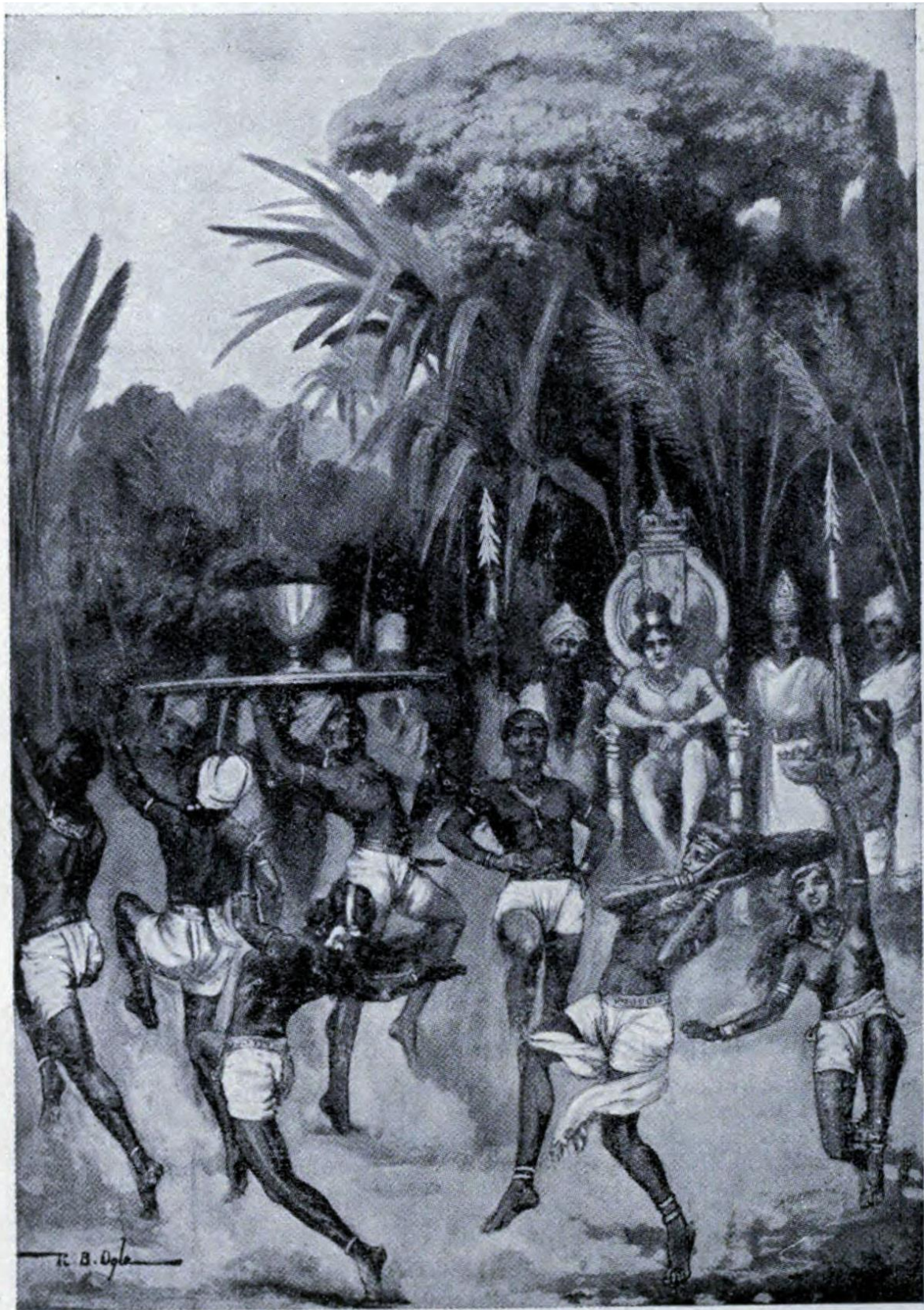
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Ashokavadana

Pushyamitra (185–151 BCE), whose rule succeeded the Mauryan empire

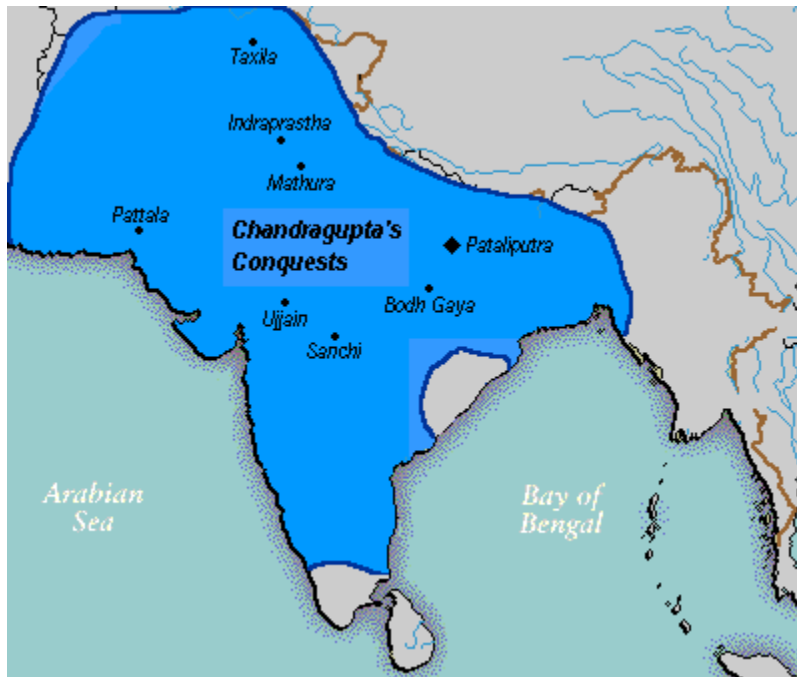
.. Pushyamitra equipped a fourfold army, and intending to destroy the Buddhist religion, he went to the Kukkutarama. ... Pushyamitra therefore destroyed the sangharama, killed the monks there, and departed. ... After some time, he arrived in Sakala, and proclaimed that he would give a ... reward to whoever brought him the head of a Buddhist monk.

DOCT

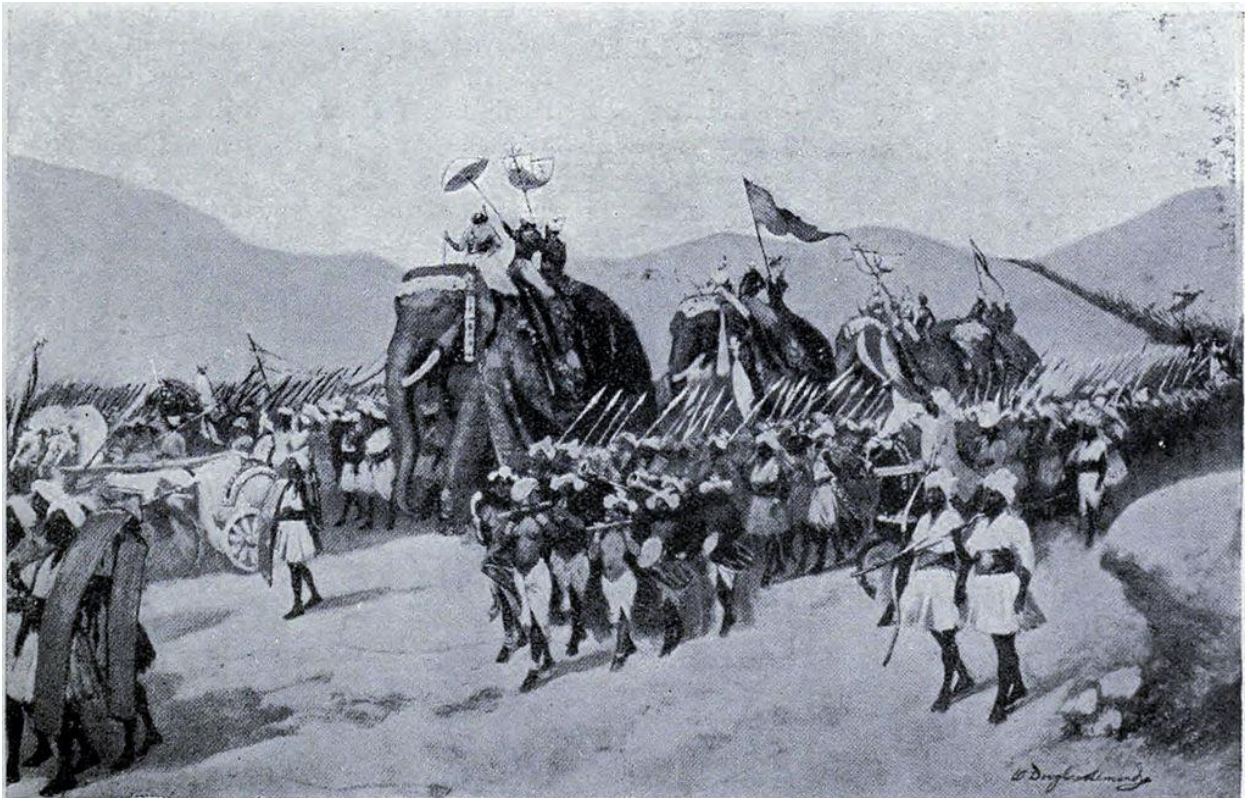


DOC U

Ashoka's envoy declares peace after the Battle of Kalinga



DOC V



Chandra Gupta II marches to war

Unknown- Hutchinson's story of the nations

DOC W

King Vikramaditya (Chandra Gupta II) had "unburdened the sacred earth of the Barbarians like the Sakas, Mlecchas, Kambojas, Yavanas, Tusharas, Parasikas, Hunas, etc. by annihilating these sinful Mlecchas completely."

- *Brihatkathamajari* by Kshemendra

DOC X

Timeline

Mauryan Period 400BCE

Alexander the Great invades: 326BCE

Chandragupta Maurya established Indian empire 300BCE

Ashoka spreads Buddhism 272BCE

Gupta Empire 320-627CE

DOC Y-----

Some time after, as he was going to war with the generals of Alexander, a wild elephant of great bulk presented itself before him of its own accord, and, as if tamed down to gentleness, took him on its back, and became his guide in the war, and conspicuous in fields of battle. Sandrocottus, having thus acquired a throne, was in possession of India, when Seleucus was laying the foundations of his future greatness; who, after making a league with him, and settling his affairs in the east, proceeded to join in the war against Antigonus. As soon as the forces, therefore, of all the confederates were united, a battle was fought, in which Antigonus was slain, and his son Demetrius put to flight.

— *Justin, Historiarum Philippicarum libri XLIV, XV.4.19*

Sandrocottus (the Greek version of Chandragupta's name) -----

DOC Z-----

Always lying in wait for the neighboring nations, strong in arms and persuasive in council, he acquired Mesopotamia, Armenia, 'Seleucid' Cappadocia, Persis, Parthia, Bactria, Arabia, Tapouria, Sogdia, Arachosia, Hyrcania, and other adjacent peoples that had been subdued by Alexander, as far as the river Indus, so that the boundaries of his empire were the most extensive in Asia after that of Alexander. The whole region from Phrygia to the Indus was subject to Seleucus. He crossed the Indus and waged war with Sandrocottus [Maurya], king of the Indians, who dwelt on the banks of that stream, until they came to an understanding with each other and contracted a marriage relationship. Some of these exploits were performed before the death of Antigonus and some afterward.

— *Appian, History of Rome, The Syrian Wars*

DOC AA

Purushartha Siddhyupaya: Realization of the Pure Self : Sacred Books of the Jains: IV

174. The householder should court voluntary death (sallekhanâ) at the end of his life, always thinking fervently that only this (sallekhanâ) will enable him to carry with him his wealth of piety.

175. Sallekhanâ – greeting death when it approaches. The householder courts voluntary death at the end of his life.

176. “I shall certainly, at the approach of death, observe sallekhanâ in the proper manner.” Meditating persistently in this manner, the observance of the vow of sallekhanâ starts much before the approach of death.

177. When death is imminent, the vow of sallekhanâ is observed by progressively slenderizing the body and the passions. Since the person observing sallekhanâ is devoid of all passions like attachment, it is not suicide.

Chandragupta became an ardent follower of Jainism in his later years and renounced his throne, giving way to Ashoka. Chandragupta, engages in Sallekhana at the end of his life.